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**THE RELATIONSHIPS BETWEEN SOCIAL INSTITUTIONS,
SOCIAL CAPITAL AND THEIR EFFECTS ON POVERTY
REDUCTION**

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**DOCTOR OF PHILOSOPHY
UNIVERSITI UTARA MALAYSIA
July 2010**

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2010

**THE RELATIONSHIPS BETWEEN SOCIAL INSTITUTIONS,
SOCIAL CAPITAL AND THEIR EFFECTS ON POVERTY
REDUCTION**

By

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A thesis submitted to the College of Law, Government and International
Studies in fulfillment of the requirements for the degree of Doctor of
Philosophy, Universiti Utara Malaysia



Kolej Undang-Undang, Kerajaan dan Pengajian Antarabangsa
(College of Law, Government and International Studies)
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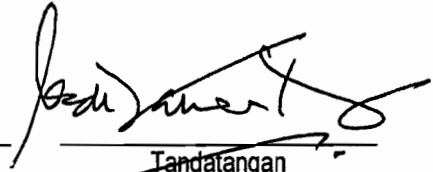
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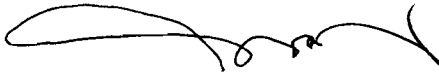


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ABSTRACT

This study works on three major variables. The variables are social institution, social capital, and the relationships between the two in an effort to reduce poverty. The aim is to investigate the causes of poverty, in particular among the urban poor of *Kelompok Swadaya Masyarakat* in Surakarta, Indonesia. There are five objectives which were utilized as a guide. The objectives touches on identifying the patterns and causes of poverty, the discovery of social institutions, the discovery of reasons provided by the respondents on their state of poverty and how they utilized the components embodied in the social capital. Thus the hypotheses employed were there a significant correlations and effects of bonding, bridging and linking social capital pertinent towards poverty reduction. Hence, from this notion, reasons for the state of poverty could be learnt from the past experiences of the particular group. In the investigation, triangulation research methods were used to answer the research questions. In the process, survey research method was used to investigate the patterns of both existing social capital and the state of poverty, and to justify the formulated three hypotheses. Statistical tests on correlations and regression analysis were manipulated to test the hypothesized causal model. Secondly, field research in the form of observation, interviews, and focus group discussion were carried out to discover the pattern and the role of social institutions, and the reasons articulated by the respondents on their state of poverty, and the practice of social capital. The findings of the study thus showed that the incidence poverty are caused by external structural factors namely the changes in government policies related to economic and political matters. On the other hand, patterns of poverty incidence followed the individual characteristics, namely the level of education, age, and obligations towards religion, and parents' level of income and education. The result of the field finding also indicated that the respondents' opinions were influenced by Javanese cultural values. The findings indicated that poverty reduction does not correlate with bonding social capital, but, it does correlates with bridging and linking. Thus far, lessons revealed by the finding indicate that to alleviate poverty, direct and indirect measures must be taken. It also revealed that, there were five institutions involved in creating bonding social capital, five involved in creating bridging, and two involved in creating linking social capital. Nevertheless, the natures of the social institutions creating social capital differ from each other. The results showed that respondents' degree of bonding are high, of bridging are moderate, and their linking are low. Overall, the results clearly indicated that education, income and preference of religion have no direct influence towards the degree of bonding. However, the degree of bridging is strongly influenced by family monthly income and educational level. Age, however, have a negative relationship with bonding, bridging as well as linking social capital.

ABSTRAK

Penyelidikan ini menggunakan tiga variabel utama. Ketiga variabel itu ialah institusi sosial, modal sosial, dan hubungkait antara kedua variabel itu untuk pengurangan kemiskinan. Objektif penyelidikan adalah untuk mencari factor-faktor penyebab kemiskinan, khususnya kemiskinan penduduk bandar anggota Kelompok Swadaya Masyarakat di Surakarta, Indonesia. Kelima-lima objektif penyelidikan diguna pakai sebagai pemandu arah. Objektif-objektif itu meliputi penandaan pola-pola kemiskinan dan pola-pola penyebab kemiskinan, menemukan institusi-institusi sosial yang menyokong modal sosial, mengungkap alasan responden yang menjadi dasar dari pendapat mereka mengenai kemiskinan dan modal sosial, serta membuktikan apakah modal sosial berhubung kait dengan pengurangan kemiskinan. Hipotesis yang dirumuskan apakah ada hubung kait dan pengaruh modal sosial *bonding*, *bridging*, dan *linking* terhadap pengurangan kemiskinan. Justeru dari pemahaman ini, kenyataan kemiskinan dapat dipelajari berdasarkan pengalaman masa lalu dari golongan khusus. Penyelidikan ini menggunakan perkaedahan triangulasi untuk menjawab soalan-soalan kajian. Kaedah penerokaan diguna pakai untuk menyelidiki pola-pola keberadaan institusi sosial dan modal sosial, serta untuk menguji model hubung kait sebab akibat yang telah dihipotesiskan. Kedua, penyelidikan lapangan dalam bentuk pemerhatian dan temubual dan perbincangan kumpulan terfokus dilaksanakan untuk mengungkap pola dan peranan institusi sosial serta alasan yang diguna pakai sebagai dasar dari pendapat mereka dalam hal-hal kemiskinan serta pengaruh modal sosial. Dapatan penyelidikan menunjukkan bahwa kemiskinan disebabkan oleh faktor-faktor struktural iaitu perubahan di dalam dasar-dasar pemerintah yang berhubung kait dengan ekonomi dan politik. Di samping itu, pola kemiskinan mengikuti ciri-ciri individu, seperti taraf pendidikan, pendapatan, umur, anutan agama, dan pencapaian pendidikan orang tua, kelihatan mempengaruhi kejayaan keluar dari lingkaran kemiskinan. Hasil penyelidikan lapangan menunjukkan bahwa pendapatan dan sikap responden dipengaruhi oleh nilai-nilai budaya Jawa. Dapatan penyelidikan menunjukkan bahwa pengurangan kemiskinan tidak berhubung kait dengan modal sosial *bonding*, tetapi dia berhubung kait dengan *bridging* dan *linking*. Lantaran itu, pelajaran yang diperolehi dari dapatan penyelidikan menunjukkan bahwa pengurangan kadar kemiskinan secara langsung maupun tidak langsung harus dilakukan. Dapatan juga menunjukkan bahwa ada lima institusi sosial yang menciptakan modal sosial *bonding*, lima menciptakan modal sosial *bridging*, dan dua menciptakan modal sosial *linking*. Walaupun demikian, masing-masing institusi sosial berbeza antara satu dengan yang lainnya. Hasil penerokaan mengungkapkan bahwa responden memiliki modal sosial *bonding* yang tinggi, modal sosial *bridging* yang sederhana, dan rendah dalam modal sosial *linking*. Secara keseluruhannya, hasil penyelidikan secara nyata menunjukkan bahwa pendidikan, penghasilan dan anutan agama tidak memberi pengaruh terhadap modal sosial *bonding*. Tetapi, modal sosial *bridging* dan *linking* sangat kuat dipengaruhi oleh pendapatan dan taraf pendidikan. Ternyata umur memiliki hubung kait yang kearah negatif dengan modal sosial *bonding*, *bridging*, maupun *linking*.

ACKNOWLEDGMENTS

All praise would only be bestowed to the Lord because with only Thy blessing finally this thesis could be finished.

I wish to express my deepest gratitude to a number of people whose admission, permission and assistance contribute to a great deal of the process of finishing this thesis.

I would like to thank to His Excellency the Chancellor of Universiti Utara Malaysia, who offered his permission to study in this large university.

I would also like to present my deep thanks to the Dean of College of Law, Government and International Studies, who has given me permission to conduct this study, which I believe would generate contribution to the study on poverty.

I also express my sincere gratitude and my appreciation to my beloved supervisor: Prof. Dr. Abdul Rahman Abdul Aziz, for his guidance, patience, comments and suggestions in the preparation and completion of this thesis.

I would also express my deep gratitude to my thesis reviewers, Dr Khaltum Haji Hassan and Dr. Mazlan Ismail, for their willingness to serve on my pre viva, and their thoughtful comments and suggestions that make possible my thesis is completed.

I would also like to thank all of the university staff, including Centre for Graduate Studies, Foreign Student Office, Sultanah Bolkiah Library, and others that the writer could not mention one by one, who had professionally provided academic, administrative, and accommodation services.

I would also like to extend my gratitude to the Universitas Sebelas Maret Management especially to Prof. Dr. Ravik Karsidi, MS, who has given me financial support; to the Management of Faculty of Social and Political Sciences Sebelas Maret University who also has supported me the additional study expense.

Words of thanks are also due to Pak Sri Wahyono, the Lurah of Purwodiningratan for helping me in organizing local people for collecting data, to local people for their cooperation in data collection and to some respondents that I do not mention one by one for their willingness to be interviewed, to my college Drs. Sudarto, MSi and to Decky Suranto, S.Sos. for helping me with the computer work and to Dr. Drajad Tri Kartono for his excellence comments, to Beny, Agung Wibowo, and Achmad Romdlon who have supplied me some additional valuable readings. Special thank to Mas Puguh and Pak Totok for their helping me from the beginning to the finishing in the process of my studying in UUM.

Finally, my most sincere gratitude is due to my wife Yayuk, my daughter Wiwied, my son Maka, whose constant encouragement and support have been the strength to the completion of my study in UUM, Malaysia.

Last but not least, I wish to acknowledge my gratitude to my father and my late mother the parent that were used to work hard for their next generation's happiness.

Finally I realize that the thesis may bear a number of limitations, any criticism will, therefore, be accepted.

Sintok, July 7th 2010

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LIST OF ABBREVIATION

BAPPENAS	<i>Badan Perencana Pembangunan Nasional</i> (National Development Planning Agency)
BERDIKARI	<i>Berdiri Diatas Kaki Sendiri</i> (Stand on one's own feet)
BKKBN	<i>Badan Koordinasi Keluarga Berencana Nasional</i> (Coordinating Board for National Family Planning)
BPS	<i>Badan Pusat Statistik</i> (Center Agency of Statistic)
DEPPERNAS	<i>Departemen Perencanaan Nasional</i> (Department of National Planning)
FGD	Focus Group Discussion
GBHN	<i>Garis Besar Haluan Negara</i> (State Direction Outline)
GDI	Gender Development Index
GDP	Gross Domestic Products
GEM	Gender Empowerment Measure
GNP	Gross National Products
HDI	Human Development Index
HDR	Human Development Report
HPI	Human Poverty Index
HANURA	<i>Hatinurani Rakyat</i> (People's heart of heart).
IDT	<i>Instruksi Presiden tentang Desa Tertinggal</i> (Presidential Decree on Left-behind Villages Program)
IMF	International Monetary Fund

IPHI	<i>Ikatan Persaudaraan Haji Indonesia</i> (Indonesian Haj Brotherhood Association).
JAPUP	<i>Jaringan Pengusaha Perempuan</i> (Businesswomen Network)
JPS	<i>Jaring Pengaman Sosial</i> (Social Safety Net Program)
KADIN	<i>Kamar Dagang dan Industri</i> (Indonesian Commerce and Chambers)
KEPPRES	<i>Keputusan Presiden</i> (Presidential Decision)
KSM	<i>Kelompok Swadaya Masyarakat</i> (Self-help Group)
MDGs	Millennium Development Goals
MPRS	<i>Majelis Permusyawaratan Rakyat Sementara</i> (Provincial People's Deliberative Council)
NGO	Non Government Organization
OECD	Organization for Economic Co-operation and Development
P2KP	<i>Program Penanggulangan Kemiskinan Perkotaan</i> (Urban Poverty Alleviation Program).
PDI-P	<i>Partai Demokrasi Indonesia Perjuangan</i> (Fight - Indonesian Democratic Party)
PKK	<i>Paguyuban Keluarga Sejahtera</i> (Welfare Family Association)
PKPS-BBM	<i>Program Kompensasi Pengurangan Subsidi Bahan Bakar Minyak</i> (Compensation Program of Oil Fuel Subsidy Reduction)
PPP	Parity Purchasing Power
PROPENAS	<i>Program Pembangunan Nasional</i> (National Development Program)
PUSKESMAS	<i>Pusat Kesehatan Masyarakat</i> (Community Health Center)
RPJM	<i>Rencana Pembangunan Jangka Menengah</i> (Middle-term Development Plan)

RPJP	<i>Rencana Pembangunan Jangka Panjang</i> (Long-term Development Plan)
RPT	<i>Rencana Pembangunan Tahunan</i> (Yearly Development Plan)
RT	<i>Rukun Tetangga</i> (Neighborhood Association)
RW	<i>Rukun Warga</i> (Broader Neighborhood Association)
SCAT	Social Capital Assessment Tool
SCCBS	Social Capital Community Benchmark Survey
SUSENAS	<i>Survei Sosial Ekonomi Nasional</i> (Social and Economic National Survey)
<i>TAKESRA/KUKESRA</i>	<i>Tabungan Kesejahteraan Rakyat/ Kredit Usaha Kesejahteraan Rakyat</i> (People Prosperity Saving Program/ Credit for People Prosperity Program)
UNDP	United Nation Development Program
UNESCO	United Nation Education, Scientific and Culture Organization
UNO	United Nation Organization
WDR	World Development Report
YIS	<i>Yayasan Indonesia Sejahtera</i> (Indonesia Welfare Foundation)

GLOSSARY

Ana kodrat, ana wiradat: There is predestination, but men should afford to improve the fate.

Arisan is a social association intended for collecting a certain fixed amount of cash money that is agreed to, by all the members for certain purposes, paid by the members and repaid to the members by drawing a rotating lot. Most of the *arisan* is intended for receiving a certain amount of money, but many *arisan* are intended for other kinds of purposes such as, building or improving homes, buying motor cycles or other articles, or financing the members that would want to make it for the pilgrimage to Mecca for *hajj*.

Bank plecit: money lender operating in traditional market. The clients are small traders selling their articles in the traditional markets. Rate of interest is 20% per month, and the clients should pay on daily basis. For instance if a client borrows money as much as one million rupiah, he or she should repay (Rp. 1000.000.- + Rp.200.000.-) : 30 = Rp. 40.000.- per day within one month (30 days).

Bitston: praying together among the Protestants for a certain intention. *Bitston* is usually held in the homes of the members, of the Protestant Churches.

Cegah dhahar lawan guling, means that people should eat less and sleep less, fighting against lust of eating and sleeping as the way to achieve perfect life.

Celengan: a pot for saving money made from soil with a small hole for inserting money. In the past the form of celengan was very simple, but nowadays *celengan* is made in forms of animals such; horses, elephants, tigers, lions, snakes, and others. *Celengan* is easy to buy during *Sekaten* season (the season held in the month of *Mulud* for remembering Mohammad Prophet' birth day).

Dhukun: a person who is considered to have supra natural power for healing disease

Empat sehat lima sempurna (literally means the health four, the fifth is perfect) Daily intake which is consisted of: (1) rice, (2) vegetable, (3) side dish, and (4) meat or egg. The perfect five is milk.

Gali lubang tutup lubang: literally, it means to dig a hole for closing another hole, means to borrow money for repaying another debt.

Garwa is the abbreviation of *sigaraning nyawa*, “the split of soul”, the polite word for mentioning the wife. The wife is called *garwa*.

Gotong royong: doing community work for public use (such as road construction, irrigation construction, building mosque) done by community members without any form of payment, whatsoever.

Hik: vendor selling tea, fried snacks, and very simple packed rice at night.

Juragan: merchant.

Kecamatan: Sub-district. One *kecamatan* consisted of several numbers of *kelurahan*.

Kelompok Swadaya Masyarakat: abbreviated KSM, group consisted of limited community members established by the government or NGO intended for self-help.

Keluarga Pra sejahtera: families that is not able to meet one or more indicators that include the following: (1) Economic indicators that involves having meal about two or more times a day, clothes for different activities such home, working, schooling, traveling. (2) Non-economic indicators that involves performing religious duties, taking the children to medical services when they are sick.

Keluarga Sejahtera I: due to economic reason the family is not able to meet one or more indicators includes: (1) Economic indicators: at least once a week, the family consumes meat, fish or egg; at least once a year, each of family members is able to buy one set of new clothe; floors of dwelling house less than eight meter squares per person. (2) Non-economic indicators: performing religious duties regularly; being healthy in the last three month; having regular income; for those who are within the age of 10-60 are able to read and write Latin character; those who are within the age of 6-15 are schooling; having children no more than 2 and the family joins family planning.

Keluarga Sejahtera II. Due to economic reasons the family is not able to meet one or more indicators that includes: having family saving, eating together, communicating with each others, involving community activities, picnics together at least once in six months, increasing religious knowledge; accessing news from daily news, radio, TV, and magazine; accessing transport facilities.

Keluarga Sejahtera III: the family that has been able to meet indicators that includes: having family savings; eating together while communicating with each other; involving community activities; picnics together at least once in six months; increasing religious knowledge; accessing news from daily news, radio, TV, and magazine, accessing transport facilities. But the family is not able to meet some indicators that include: (1) actively contributing material regularly and (2) actively involving as community organization committee.

Keluarga Sejahtera III Plus: family that has already met indicators includes: (1) actively contribute material regularly; (2) actively involve as community organization committee.

Kelurahan: the lowest level of government in Republic of Indonesia Government system.

Keuskupan: Catholic Church territorial under the leadership of the Bishop's leadership.

Kevikepan: (The root word is *vikep*), Catholic Church territory subordinated by *Keuskupan*. *Keuskupan* is consisted of several *kevikepan*.

Konco wingking: literally means friend working in kitchen. Wife is only *konco wingking* (spouse for doing domestic works such as cooking, washing, cleaning, child rearing).

Magersari: house built on land owned by other.

Manjing ajur ajer: united identity of a person to local culture.

Mendhem jero mikul dhuwur (to burry deeply and to carry on the shoulder highly) means that children should burry all parent's badness, but on the other hand they should do goodness in order to make their parent's names famous.

Narimo: receive his/her fate according to the will of God.

Narimo ing pandum: to receive whatsoever he or she receives, either good or bad.

Ngalah: being to give in.

Ngindhung: staying in a small certain part of the noblemen' or others' home without possessing it.

Nongkrong means sitting together in a certain place attended by whoever who want to. *Nongkrong* usually done by a “primary group” consisted of a few neighboring people talking together about whatever topic without a planned topical subject. This activity is usually done after dinner time and this is done just for “killing time” before going to bed. *Nongkrong* is usually done in *gardu ronda*, that is a small building for the night patrol, or sitting together at the street within *kampong* under the bright electrical light.

Nyambung paseduluran: connecting and keeping the brotherhood.

Nyumbang. Literally, it means to contribute something to others. When someone celebrates wedding or circumcision, other community members are invited to come to attend the party. Basically, it is a social obligation for the attendants to contribute something which is mostly in the form of cash money or in the form of any special token. *Nyumbang* tradition is in fact a form of reciprocal expectation which becomes social burden in terms of time and money. Those who have invested through *nyumbang*, will someday regain as much as they have lost. And those who do not reciprocated would be labeled as not normal persons. There is unwritten rule of the game that the amount given should be the same amount as taken.

Paguyuban Trah. *Paguyuban* means community; *Trah* means blood based descendant. Actually, *Paguyuban Trah* is different with clan. It only binds a certain extended family sometimes, e.g. Marto Tenayan *Paguyuban Trah* is only to bind the descendant of a late person named Marto Tenoyo. Thus, *Paguyuban Trah* is exclusive in terms of its member.

Paroki: Catholic parish.

Pasar Klithikan: Market for selling or buying used as well as new articles/items (such as motor cycle or car spare parts, electronic spare parts, tools, radio, TV set). The sellers offer a certain price for their items, and the buyers make their bid.

Pasar Maling (*pasar* means market; *maling* means thief), a place for selling and buying stolen items, although many of the traders sell the legal items.

Pasrah : Surrender to God, what will be will be.

Pedicab becak: Three cycles (tricycle) carrier paddled by *pedicab becak* driver.

Pengajian: activity reciting Koranic verses. This activity is temporal in nature, such as *pengajian* for celebrating Islamic Holy Days or *pengajian* for celebrating wedding party, circumcision, or praying for a person who has passed away (funerals). But there is also *pengajian* that is organized routinely by the *Rukun Tetangga*, *Rukun Warga*, *kelurahan* or by the *Ikatan Persaudaraan Haji Indonesia* (IPHI) Indonesian *Haji* Brotherhood Association, political party, or other organization or institution.

Pengobatan alternatif (alternative medical treatment) has general and broad meaning. This term is used to involve all efforts for curing disease outside of modern medical treatments (conventional medication that is using an alternative medication).

Pepanthan: small church which its members are organized under the leadership of a pastor or a priest, and every *pepanthan* has several group member so-called *kelompok*.

Peralenan is an organized social activity which is intended to collect money contributed to the members who losses his/her family member.

Pesangon: the root word is *sangu* means provision. Amount of money given to the dweller of *magersari* house or to person who *ngindhung* in order a man or a woman and his or her family moves out.

Pini sepuh: people considered very old and they must be respected though they are not considered as meritorious persons.

Pondok Boro is a rooming house owned by the *Juragan* (merchant) dwelled in by many migrants with cheap renting.

Priyayi: Originally the word '*priyayi*' consists of two words '*para*' and '*yayi*' which means a younger brothers' king, that is a stratum that can not be penetrated by lower class. The word '*priyayi*' in the broad sense means government officials or civil servants.

Rentenir: in Javanese term is called *tukang renten* and in Indonesian term called as *lintah darat* is money lender who charge his or her client as much as 20 per cent rate of interest per month. The *rentenir* does not pick the rate on the daily basis but on monthly basis.

Rewang/rewangan: to help others who have celebration in terms of labor.

Rukun Tetangga: neighborhood association consisted of at least 20 to 40 households.

Rukun Warga: broader neighborhood association. One *RW* is consisted of several *Rukun Tetangga*.

Sabar: patience; not angered easily; doing something slowly but sure, that is taking your time in doing anything.

Sambatan: the root word is *sambat* that means to ask other to help. *Sambatan* is to help others in the form of labor done by many people for someone's physical work without payment, but they receive meal and beverage to consume.

Sembahyangan: praying together which are done by the Catholics for a certain intention. *Sembahyangan* is usually held by member of Catholic Church for instance for being grateful to God, or to appeal for something from God.

Sesepuh: a person who is considered being old and he or she has rendered his or her institution many services. The *sesepuh* is respected by the members of the institution. In a certain occasion, for instance in the *Paguyuban Trah* meeting, *sesepuh* is requested to give speech and suggestion.

Shin she: Chinese medicine.

Sholat: five obligatory daily prayers, held by Moslems.

Sinode: Protestant Church Management. There are two characteristics that involves national or local characteristic.

Stasi: Catholic Church territory under the Catholic parish. Catholic parish is consisted of several stasi.

Suratan takdir: It literally means, written predestination, believes that life is predestined by the "Above".

Syukur: grateful to God.

Urip iku mung sadremo nglakoni: live is just transitory, to undergo what has been predestined,

Ustadz: one who deliver Islamic sermon.

Wilayah: in general *wilayah* means territory. In the context to Catholic Church, *wilayah* means a territory as part of Catholic parish. Catholic parish is consisted of several *wilayah*.

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CHAPTER I

INTRODUCTION

1.1. Background.

Problem of poverty in Indonesia is still critical. The number of people who are living below national poverty line is still significant. It was recorded that in 1965 Indonesia was ranked as the poorest country in the world (Tjokrowinoto, 1985). In 1966 the Gross National Product was only US\$50.- per capita per year; about 60 per cent of adult Indonesian could not read and write; and close to 65 per cent of the country's population lived in absolute poverty (Tambunan, 2006).

Badan Pusat Statistik (BPS, Centre Agency of Statistic) (2007) reported that in 1976, 40.08 per cent of the total amounts of population were poor. According to Millennium Development Goals Indicators, the number of people in Indonesia who lived below national poverty line in 1990 was amount of 15.1 per cent. It decreased to 13.7 per cent in 1996.

Under the growth-based development, Indonesia experienced a significant economic progress. The real Gross Domestic Product per capita increased significantly with the average growth rate per year of about 7 per cent (Tambunan, 2006; Thamrin, 1999). From the mid-1980s the economic growth in manufacturing and agriculture were very impressive (Asra, 2000). In the year of 1980 income per capita per year increased drastically into US\$500; it was 30 per cent higher than India, 49 per cent higher than Niger, and 150 percent higher than Bangladesh (World

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